The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 38.—Vol. IV.] LEXINGTON, KY. WEDNESDAY, MARCH 19, 1828. [Whole No. 194

TERMS OF THE LUMINARY.
Two Dolls. per ann. if paid in 6 months.
Two dolls & 50 cts. at the end of the year
All subscriptions to continue till paid up.
All Communications must be post paid.

From the Christian Mirror.

MILLENNIUM.—NO. 4.

If christians will unitedly *awake*, and examine themselves, and consider the signs of the times, and no longer "stand—but *march*" to the help of the Lord against the mighty—not only themselves but all mankind shall experience the blessed effects of their exertions.

These effects will be,

First.—Revivals of Religion.

Secondly.—Propagation of Christianity among the anti-christian nations.

And *lastly*—the consequent annihilation of satan's power on earth, and the commencement of the Millennium.

A consideration of these things, is a sufficient incentive to the most energetic action.

Let us, for a moment, consider the advantages of a Revival of Religion.

1. A Revival of Religion would be the means of greatly increasing the enjoyment of christians while on earth.

Every true disciple of Christ has *once* experienced the love of God in his heart. He *has known* what it is to serve him diligently and faithfully, and to trust in him for support in this life, and salvation in another. He has probably known something of the joy that arises from seeing the impenitent concerned for their future destiny; and he *now* knows that when things were thus, he enjoyed the greatest happiness. All this enjoyment he will again receive, who is revived from lukewarmness.

2. A Revival of Religion will undoubtedly be the means of a reformation among the unconverted; who will receive the same enjoyment in this life, as active christians receive.

3. Should christians revive, i. e. those who are in a dull state, it would be the means of greatly enlarging their own cup of felicity in another world; every one will, in a future state, be rewarded according to his deeds in this life. Now how much better pleased is God, to have the whole hearts and services of his children, than to witness their stupidity?

4. A Revival of Religion and reformation among sinners, will be the means of increasing the joy of the celestial inhabitants. For there is joy in heaven over one sinner that repenteth, and the Father himself rejoiceth over the returning prodigal.

5. A Revival of Religion will, as before observed, undoubtedly be the means of converting sinners unto righteousness; and on this conclusion, the impenitent, instead of going down to regions of eternal misery—will mount up to realms of everlasting bliss. What a contrast! merely in consequence of a Revival of Religion!*

[*The words "Revival of Religion" in this communication, are used to express the *recovery* of truly christian feelings in such as have sunk into a state of apathy.]

6. It is highly probable that a Revival of Religion, would not end merely with *one* reformation among the unregenerated—but that it would from time to time enlarge its bounds, and extend its influence down to the Millennium.

And here we are utterly lost in contemplating the glorious effects of simply *one* Revival of Religion. And if this is the case with *one* Revival, what shall we see when professors of religion throughout christendom, shall have been aroused to their duty! Words cannot describe the effect.

SIGMA.

THOUGHTS ON TIME AND ETERNITY.

O Time! the reflection on thy precious moments cannot fail to give pain, when we consider the awful consequences attached to their misimprovement; for thy rapid flight is a constant admonition to those who regard it—and yet while thou bearest us on thy bosom, thy very indulgence proves a snare to those, whom thou seemest so kindly to convey.

Thy presence, each morning, when we first awake from our death-like sleep, seemeth to promise us the continuance of thyself, and of the comforts, thou dost sometimes bring; but it is more than we ought to expect, or than thou canst give. When God shall bid thee shake us from off thy wing, our certain destiny is eternity. O eternity! how absorbing, how solemn, are thoughts of thee! Come then, kind reader, since we have learnt something of time—withdraw from the promised comforts she seems so willing to impart, and descend with her down this deep and long eternity, where she may give full scope and unfurl her wings, to fold them no more forever.

Here her aspect is quite changed; here she assumes the name of eternity.

Now, then, let us place before our eyes that prospective glass, by the help of which we can the better explain this unbounded mansion. What say you, kind reader, are you willing here to travel? Is your answer, no? The time is not far distant, when you will not be able to make your own election, to go or not; but go you must. Why then not now try to familiarise yourself with those grand and awful scenes that you must soon witness and realize forever.

Death will soon enfeeble those hands and sicken those unbounded desires after the charms and riches of the world, and quite dishearten us on its near approach, when its shaft seems only aimed toward us. What sighs and groans, will it then extort, if we have never before seriously surveyed eternity! What calculations we make while here, and how largely we lay out for the little time allotted us! Why, O why, be so unwilling to think of a future condition, when the state of the soul will be fixed unalterably, and forever? O what stupidity, what death-like slumber pervades the souls of men! what an advantage hath satan! what an easy prey are poor mortals to his bewitching snares! How certain we are to meet death unprepared, should God's holy spirit only leave us to our own choice.

What! an immortal being, spending almost every moment to prepare to live here, without making preparation for eternity! Familiarise the mind to eternity—aim at some conception of its nature. Suppose every grain of sand on the globe multiplied by ten, and a feeble insect to come once in a thousand years and remove one particle: and to repeat the visit, every thousand years, until, by this slow process, the whole were removed,—still, eternity would only have begun; and yet a poor deluded soul will think and act only for time.

We see even the grey headed men and women, who have weathered out their fifty or more winters, with the closest application to this world's affairs, to lay up for their own, and their children's bodies, but neglecting the immortal soul, as though this were their eternity, and the future their point of time. What opiate has satan given the poor sinner, that operates so effectually, and makes him so neglectful of eternity.

O, Holy Spirit, leave not the poor sinner! Lord, make thy call effectual! Compassionate Saviour, interpose in his behalf, or he will be lost, lost forever.

CHRISTIAN MISSIONARIES.

"O ye orators and philosophers, who make the civilization of the species your dream! look to Christian Missionaries if you want to see the men who realize it. You may deck the theme with the praises of your unsubstantial eloquence: but these are the men who are to accomplish the business! They are now risking every earthly comfort of existence in the cause: while you sit in silken security, and pour upon their holy undertaking the cruelty of your scorn. CHALMERS.

OBITUARY.

From the Indiana Journal Feb. 23.

[COMMUNICATED.]

Was *drowned* on Monday the 11th inst. in crossing at the ferry near Fishli's Mills, on the East or Drift wood Fork of Whiteriver, Mr WILLIAM LOWRY, a licentiate of the Winchester Presbytery, (Va.) and Missionary to this State from the American Home Missionary Society.

By this distressing event, his friends and those among whom he labored for the short time he has been with us, feel that they have sustained a loss which they fear will never be repaired; and to them a a brief notice of the most important events of his life will not be uninteresting.

At an early age he was left an orphan in Kentucky, his native State, and having supported himself until after arriving of age, and been engaged in one of the expeditions against the Indians in this State during the last war, ill health induced him, about the year 1815, to visit the family of his maternal grandfather, an aged and respectable elder of the Presbyterian Church, in Berkley county, Virginia. Here recovering his health, he set himself to learn the cooper's trade with a respectable relative, and in from three to four years from the commencement of his apprenticeship, had, by working from day-light or earlier till 11 or 12 at night, laid up enough or nearly enough to defray the expenses of a more than seven years' course of literary and Theological education.

During this time, the Rev. David Avery, an aged clergyman from Connecticut, visited the then destitute congregation in which he resided, and after preaching two sermons, which excited in that people an uncommon interest, was laid on a bed of sickness, from which he never recovered; and Mr. Lowry, ever ready for any work of benevolence, spent two or three weeks in assisting to nurse him, and the Lord blessed this sick room to his own salvation.

About a year after he had united with the Church, his piety, the manner in which he adorned the gospel of our Lord and Saviour, his respectable talents, and the interest he evinced for the salvation of others, pointed him out to his christian friends as one likely to make an eminently useful minister of the gospel.

When enquired of by a friend, if he had never thought of devoting himself to the Lord in the work of the ministry, he was much affected, and replied, he felt it was impossible he could ever be fit for so great a work—that his natural talents were entirely inadequate, but that could he be made the means of the salvation of others, there was nothing in the world he would not do to qualify himself, but could not be convinced he could ever be qualified for such a work. After some time, however, with his accustomed humility, he yielded his own opinion to that of his Pastor and Christian friends, and commenced study with the Rev. Mr. Leech, preparatory thereto.

In doing this, few could give greater evidence of the pureness and sincerity of their motives; then 26 years of age, with the very limited English education which a poor orphan could obtain in the early settlement of Kentucky, and abandoning those hopes which a young man in his situation would indulge of speedy settlement; and enjoying, blessed with an abundant competence, all the endearing relations of the family circle, he devoted the prime of his life to a long and severe course of study, which his previous life must have rendered severely trying; and all the property he had acquired by unwearied industry, he devoted to its expenses. That love of ease or fame or distinction had no share in the course he took, his uncommonly industrious, humble and unambitious disposition made sufficiently evident. His whole motive, it is believed, was the good of others—to be the means in the Lord's hands, of their salvation.

In 1821 he entered Jefferson College, and after completing the regular collegiate course, spent three years at the Princeton Theological Seminary, where he finished his course in the fall of 1826; soon after which he was licensed to preach the gospel by the Winchester Presbytery, under whose care his Theological studies had been pursued.

He had during the whole course of his collegiate and theological studies, turned his thoughts towards Indiana as the scene of his future labors, but felt it his duty after being licensed, to devote a portion of his labors to the destitute congregations in the bounds of that Presbytery under whose care he had pursued his studies preparatory to the ministry.

In the spring of 1827 he received a pressing invitation from the Presbyterian Church at Indianapolis, to supply their pulpit for a part of the time during which their pastor was to be absent; and having concluded to visit this State, with a view, if a door was opened for his usefulness, of spending here the remainder of his days, he complied with their request, and arrived here in September last, since which time his labors have been chiefly devoted to this place and other parts of this county, and the counties of Hamilton, Johnson and Rush, in all which it is believed the people became warmly attached to him as a man and a preacher of the gospel. In Johnson county, the two congregations, it is understood, had appointments to meet, the day but one after his death, for the purpose of calling him to settle with them as their pastor. In Rush county, it is believed they were equally desirous of his settlement; and the last time he visited this place, he found an application from the Church in New Albany, requesting his visiting them for the purpose of settlement with them.

Mr Lowry was remarkably frank, candid, unassuming, benevolent, kind and affectionate an Israelite indeed, in whom was no guile; always ready to deny his own gratification for the accommodation of others, and even while laboring with unwearied industry at his trade, so far was he from being a close and penurious money lover, that although he conscientiously abstained from needless expenses, his liberality in the cause of religion and benevolence called forth animadversions from others, as doing more than he ought.

In his qualifications for usefulness in the gospel ministry, the anticipations of his friends were more than realized. His unwearied industry and sense of the value of time enabled him to acquire an uncommonly rich fund of knowledge, while his care conscientiously to exclude from distracting his mind every thing not subsidiary to the great object he had in view, caused that knowledge to be of the most useful kind; as an evidence of which, on being asked his opinion of novel reading, he replied, "I never read one."

Although he was a domestic man, and knew the value of a home, and felt the want of time and a place for study, yet he readily consented to spend his first year in Virginia, in missionating over those wastes in which he had no intention of settling; and after his arrival here, he as willingly and cheerfully spent his labor in looking up and feeding the few sheep in the wilderness, for which no man cared, as in supplying those established churches where he might reasonably expect a settlement, leaving the time and place of his settlement entirely with the Lord, who he trusted would appoint him his field of labor.

During the winter and latter part of the fall, the unprecedented badness of the traveling, from almost constant rain, deep mud, and high water, exposed him to great hardship in missionating over a field from 40 to 60 miles in extent, yet he was almost constantly employed in preaching and visiting from house to house; and the last day of his life he rode more than thirty miles, in the almost impassable state of our roads, to preach to a destitute people far from the scene of his regular labors.

Being a Western man, and acquainted with the manners, habits and modes of thinking of the people of the West, the South and the East, of a good constitution, cheerfully submitting to all the privations and hardships of a new country; and possessing with his theological acquirements an amiable disposition, a clear judgment and uncommon prudence, meekness and piety, he seemed eminently calculated both by precept and example to do good in our country, to awaken sinners and lead them to a Saviour, and to build up, edify and harmonize the Church of Christ; while the respect and esteem he ever commanded was calculated to give him great weight in forming the character of any people among whom he might be placed; and his friends anticipated the time when he would be known as one of the brightest lights in the Church. But the Lord has removed him to a higher sphere, to a larger congregation, to a more glorious Church, where he will shine as the stars forever and ever.

We may well remark, what has been in substance remarked elsewhere, "how wonderfully applicable his own sermon at the funeral of our beloved Mrs. Bush, is to himself." It seems as if the Lord had directed him to preach and the church to publish it in anticipation of his own death; and an extract from it may well conclude this article.

"Brethren, the example of a faithful child of God generally shines the brightest, and comes with the most power to those who behold it when that life is finished—when it is seen that it has not been the excitement of a moment: when through life the same course of holy living has been pursued, and the hour of death has borne testimony to its sincerity. Insensible indeed must be that professor of religion who can view such an example of a departed child of God and have no desire, make no effort to imitate it.

"Thus the memory of the just is a blessing to other professors of religion, when they are awakened to a sense of the obligations which rest on them, and many are made more faithful. And who can tell, my brethren, but that the memory of many of the faithful children of God has been a greater blessing to his people than their life, and thereby those dispensations of the Lord's providence, in removing his most faithful servants, which now appears so afflictive and discouraging to the church of Christ, may at last be found among her choicest mercies and greatest blessings."

Indianapolis Feb. 25th, 1828.

From the Visiter & Telegraph.

THE IMPROPER USE OF THE TERM SINNER.

It is usual for ministers and christians in general to apply the epithet *sinner* to those who make no profession of religion, as if it were characteristic of their condition. From the pulpit, we often hear the human family divided into classes, one of which is denominated christians and the other sinners. In the conversation of private christians, we hear them lamenting the awful condition and fearful indifference of sinners; in their prayers too petitions are offered for that class of men. But it seems to me, that, since we too share the polluted blood of those, who first on earth merited the appellation of sinners, it is unbecoming in us to make an exclusive application of it to our fellow men: that, while we have the confessions of the holy Paul of his sinfulness, and the declarations of Scripture "that all men have sinned," "that there is none that doeth good, no not one," we ought not to limit the extent of the word to a part of our race; and, while we perceive from the character of our actions, and hear from the sound of our words, and feel from the movings of our thoughts, that we are sinners, and vile sinners, so vile, that in every approach to the throne of the most High, we must make humiliating confessions of guilt, we ought scrupulously to avoid the use of such language as can by any construction, be made to imply that we consider ourselves free from sin.

When an irreligious man hears the minister in the public devotions of the Church, acknowledging to God in behalf of himself and the congregation, "we have sinned and done evil in thy sight," and afterwards in his sermon, adapting a part of his discourse to some of his hearers, whom he addresses with the apellation "Sinners," may not that irreligious man, if he is ignorant of the principles of christianity, be surprised by such indefinite use of language, and quite uncertain whether to consider himself as belonging to that class or not; &, if he be prejudiced against it, may not his prejudice be confirmed by observing that its professors, whom he knows to fall far short of sinless perfection, speak of others in such terms as to intimate that they themselves are holy.

I would not have the herald of the cross forbear to proclaim the sinfulness of man; I would not have him hesitate to tell to the wicked their wickedness, and endeavor by the most plain and pointed exhibition of sacred truth, and human nature; to make them feel it; but I would have him do it in such a manner, that, instead of being disgusted with the preacher, and feeling a disposition to accuse him of Pharisaical sanctity, they should be disgusted with themselves, and be disposed to cry out "God be merciful to me a sinner."

H.

From the New-York Observer.

TRAVELLING ON THE SABBATH.

By the Free Press, Extra, of Auburn, we are informed that a Convention of Delegates from *sixteen towns* was held in that Village on the 13th and 14th of the present month, to consult upon the proper measures to prevent violations of the Sabbath by travelling in Stages, Packets, Steam Boats, or otherwise. After prayerful consultation, several excellent Resolutions were adopted, and an address to the public was signed.

Commissioners were appointed to establish a line or lines of stages between Albany and Buffalo and Niagara, that shall not travel on the Sabbath. It was agreed to concur with the friends of religion and morality in New York, Albany and Troy, in patronizing Steam Boats on the Hudson, which shall not run on the Sabbath, and also, to patronise such men as do not permit their Boats to run during that day on the Erie Canal.

We rejoice in this laudable example; and trust it will be followed by an expression of opinion from the friends of religion and morality throughout the country. And not of *opinion* only; but that pledges will be given by religious men, that they will neither travel, nor suffer persons under their authority to travel, nor permit their merchandize, or property of any kind, to be shipped, or to be transported inland, on the Sabbath. Let the enemies of Christianity, or its lukewarm friends stigmatise such measures as puritanical austerity, or Mosaic strictness:—real Christians see with amazement to what an extent the Lord's Day is profaned in our country; that professors do not take the stand in support of it which their religion requires; and they know that on a regular and conscientious observance of the Sabbath, depend a continuance of our moral and religious institutions, the political integrity and prosperity of these States, and the existence of vital piety. Religious men have too long suffered themselves to be wafted on the stream of popular opinion. They have too often acted timidly, and with a time serving spirit, and their religion has consequently made slow advances. The god of this world has exulted in his triumph while dragging at the wheels of his car the worldly-minded, irresolute, and fearful Christian. It is time to arouse from this spiritual slavery. Let Christians act according to the principles of their faith. Let them never fear ultimate success; for God is faithful to his promises,—the wrath of man shall be made to praise him.

It is the glory of Christianity that it wields only the sword of the Spirit. Men are not to be driven, even to duty. When erring in theory or practice, they are to be persuaded and shown a better way. But every one can control his own actions, and make them what his religion requires. Every one can act fearlessly; setting a holy example in all things. The influence which religious men would exert by such an undeviating and independent course, is immense. They would strengthen each other's hands; make valiant the timed and faint hearted; attract around them kindred spirits; and set up a light which would illumine the surrounding darkness, and cheer and rejoice the hearts of fellow Christians.

From Zion's Herald.

TO PIOUS LADIES.

"All on earth is shadow, all beyond is substance."

How blessed it is to walk with God. By so doing we become like him. To hold intercourse with heaven, and, in our measure, to advance the Redeemer's cause on earth, are subjects dear to every devout soul; and for which no sacrifice should be considered too great. "The laying aside every weight," and casting away every hindrance, which may obstruct, inasmuch as it is our highest privilege, should be considered our indispensable duty. A desire to follow Jesus in the way, should excite us to "stand fast in the liberty wherein Christ hath made us free"—to "put on the whole armor of God." If we have a joint interest with the King of kings, we need fear no evil, neither loss nor disgrace. Then let us "come out from the world," "neither make a parley, nor hold a truce, nor give quarters." Being clothed with humility "let our adorning be that of a meek and quiet spirit, which is in the sight of God of great price;" and "remember that the friendship of the world is enmity with God." Have no communion with the unfruitful works of darkness, but rather reprove them. Let us set our affections on things above, not on things on earth; be not conformed to the image of the world, but be transformed by the renewing of the mind. Let us esteem the reproach of Christ greater riches, than the treasures in Egypt. Herein "we have no continuing city;" we are strangers on the earth; let us not desire those feathered trappings which are the idols of the gay; but seek to manifest religion in its real garb of faith, hope, and charity: "for we look for a city, which hath foundations."

The world will love its own, and in proportion as we drink into its spirit, and conform to its image, we bring poverty into our own souls; therefore, we should live a life of constant crucifixion to the world's fascinations; remembering that the Saviour saith to his disciples, "ye are not of the world, but I have chosen you out of the world. Walk as children of light, and of the day." Let our souls ever come in contact with the great river of righteousness; then will our lives speak loud reproof to sin; and whisper in sweet accents,—"wisdom's ways are ways of pleasantness, and all her paths are peace." To them, therefore, that believe he is precious; "in keeping the commandments there is great reward;" "All things shall work together for good to them that love God"—Meekness and simplicity are the sweetest garlands that ever entwined a female brow.

RUTH.

EARLY RISING.

Young Ladies, would you improve your minds?—know that the morning is the best time to study. Would you improve your beauty?—know that the morning air is the best cosmetic. Would you enjoy pleasure without alloy?—know that the sun rising from its yellow couch, presents one of the most sublime & beautiful scenes in nature. Would you delight your eyes and regale your olfactories?—know that flowers are clad in their best attire, and send forth the sweetest perfumes in the morning. Finally, would you attend a morning school?—get up at four o'clock.

How little do we appreciate a mother's tenderness while living! How heedless we are in youth, of all her anxieties and kindness. But when she is dead and gone; when the cares and coldness of the world come withering to our hearts; when we find how hard it is to find true sympathy, how few love us for ourselves, how few will befriend us in our misfortunes, then it is we think of the mother we have lost.

Persons of great delicacy should know the certainty of the following truth: There are abundance of cases which occasion suspense, in which, whatever they determine, they will repent of their determination; and this, through a propensity of human nature, to fancy happiness in those schemes which it does not pursue.

THE WESTERN
Luminary.
PUBLISHED EVERY WEDNESDAY.
LEXINGTON, KENTUCKY:
MARCH 19, 1828.

REVIVALS IN KENTUCKY.

At a four days' meeting at New-Concord, Nicholas county, about three weeks since, we are informed twenty-eight persons were added to the Church at that place; and the number of awakened inquirers was still considerable.

A letter to the Editor, dated Maysllick March 10th, says—"*There* has been twenty persons added to the Presbyterian Church at Smyrna, and upwards of one hundred to the Baptist church at Mays Lick."

Extract of a letter from the Rev. Samuel Steel, to the Editor, dated

Winchester, Ky. March 12th, 1828.

Dear brother,

Permit me to return you my thanks for turning the attention of Christians to this place, in a late number of the Luminary; and particularly for requesting them to remember the church here at a throne of grace.

As an encouragement to those who may have complied with your request, I would remark, that the Lord was pleased to visit us in mercy about the first of February last, during a four days' meeting, at which time I was assisted by brother Hudson. Since that period 25 persons have been added to our church, on profession of their faith in Christ Jesus.

About the middle of February, I made a request of christians in Winchester to pray particularly for the church at Hopewell, where, as you know, I labour one half of my time—I trust their prayers were not in vain, for on the next Sabbath an anxious seat was opened, and eleven came forward to receive instruction, and say to the people of God—"pray for us."

Two weeks afterwards we held a four days' meeting there, at which time I was favored with the assistance of brother Hall. It was indeed a time of refreshing among christians, and likewise a convincing and converting time among the people of the world.—During the meeting and since, 40 persons have been examined as to their experimental acquaintance with religion, and received into the church.—It is the Lord's doings, and to Him be the praise.

In the middle of last week, brother Whitney, brother Trotter, and myself, held a three days' meeting at Mount Sterling. The Presbyterian church in that town had been many years without a preached gospel, and we found that it numbered only 18 members. Twelve more were added during our stay there, and the prospects for still further additions are flattering, in as much as 40 or 50 persons came forward to the anxious seats.

These things are truly encouraging, and call for much gratitude on the part of christians throughout our land. And ought they not generally to pray in a special manner for ministers of the gospel, that the Lord may not permit them to give the ark a wrong touch, in these reviving and critical times! Lest by so doing, inexperienced christians should be led into the mazes of error, or inquiring souls hurried into the path that leads to endless perdition.

SAMUEL STEEL.

Mr. T. T. Skillman.

For the Western Luminary.

CINCINNATI, MARCH 6, 1828.

Extract of a letter from Mr. Ralph Turner, to the Rev. Dr. Wilson of this city, dated at Harrogate, 4th Dec. 1827. "In compliance with your request I would speak of Ireland. It was a true report of the reformation from Popery in that country which reached America. At an annual meeting of the Religious Tract Society, held in Hull on 16th of last month, the Chairman, Mr. Scott, (son of Dr. Scott, author of the Family Bible,) stated that Mr. Keary, had lately travelled in Ireland, and had observed such a spirit of inquiry prevailing in every part of that country as was perfectly astonishing. He gave an account of the Reader's Society, which was established by Serjeant Lefroy, who gave £1000 (upwards of $4400) for its support. Lord Powerscourt munificently added £3000 and this was advanced to £5000. Fifty religious and well instructed men, were employed in visiting the Peasantry, and reading and expounding the Scriptures, in English and Irish. They were instructed to act in a quiet and inoffensive manner, and never to *force* their services or themselves into notice. He read a letter from the learned Serjeant relative to the success which had already attended the plan in one of the darkest parts of Kerry (the property of the O'Connel's) four hundred and twenty-eight Roman Catholicks had addressed a remonstrance to their Bishop, requiring liberty for their children to attend the Hibernian Schools, and intimating, that if permission were refused, there was another Church, which Bishop Doyle had represented as little differing from their own. In Meath, a large body of schoolmasters had drawn up a resolution, declaring that the Church which opposed the *reading* of the Scriptures was opposing the *authority* of the Scriptures, in which they could find no text unfit for the perusal of the people. This was signed by eight hundred Roman Catholicks who had received no aid from Protestants in the way of counsel or advice. Mr Jones, Assistant Secretary to the London Association, said—A determination was now excited on the part of the people to read for themselves the wonderful word of God, and he trusted that spirit would never be repressed. His conviction was that no power upon earth or under the earth could prevent the shining forth of the Sun of Righteousness in the sister kingdom. In a meeting of the friends of the London Society for promoting christianity among the Jews, held a few days previous Mr Dikes ventured to say that the present was the season of spring. He alluded to the decline of Mahometanism, the fall of Popery, and the bringing in of the Gentiles. The Turks could scarcely keep their ground in Europe. They had heard that day, of a whole fleet being conquered and dashed to pieces, and he felt persuaded the crescent of Mahomet was on the wane. As to Popery he had six papers sent from Ireland in as many days, shewing how its errors were exposed on every side."

An Obituary of the Rev. Samuel T. Scott has been received, and will be inserted week after next.

BIBLE OPERATIONS IN NEW-JERSEY.

A friend has put into our hands a pamphlet of 38 pages 8vo. entitled "A Statement of what has been recently done to supply the destitute in the State of New Jersey with the Sacred Scriptures."

The history of these operations has been presented from time to time in the columns of the Observer. It only remains that we should speak of the results. And in respect to the extent of the destitution, we cannot better do it than in the language of the Statement."

"But how astonishing is the fact, now ascertained that after all that has been done by more than *thirty* Bible Societies in the State of New Jersey; after the distribution of many thousands of Bibles within a few years, more than *seven thousand families* have been found without a Bible! We say more than *seven thousand families*: and are confident that we speak within the bounds of truth. Near nine thousand Bibles possibly more will we believe upon the best calculation we can make, have been distributed when this work shall be completed.

"When our Agents went to some Counties, and told the people their object, they were informed that the number of the destitute in the County was certainly small, and indeed too inconsiderable to call for such extraordinary efforts. In one County, where we were assured, by a letter from one of the best informed men in the County, that not more than fifty or sixty Bibles would be needed, more than *four hundred* have been distributed! In another County, where we were informed that several hundred Bibles and Testaments had been previously distributed by the County Society, and where the agents were almost ridiculed for expressing their belief that five hundred Bibles would be needed, more than five hundred and fifty were distributed, and almost all to destitute families! In a single township, which lies within two or three miles of Princeton, in the vicinity of which place many Bibles had been distributed upwards of eighty Bibles were needed. And in another not more than ten miles distant [from Princeton,] nearly seventy families were without the Bible."

In conducting these investigations, inquiries were made in several Counties relative to the state of education. In Warren County, 640 children between the ages of five and fifteen years, were reported as having received no instruction at schools; and 1138 above the age of fifteen, as being unable to read. In Cumberland County 411 adults, i. e. persons above the age of fifteen, who cannot read; and in the three northern townships of Cape May, more than 200. In Sussex County 846; and 831 children who are deprived of the benefits of school education. In the township of Shrewsbury, 365 adults—55 children. Dover, 366 adults—262 children. Howell 207 adults—383 children. Many other towns and Counties, it is confidently believed, would furnish results equally surprising. "It is a truth," says the Statement, "mournful but undeniable, that there are *many thousands* of grown persons in the State who cannot read, and *many thousands* of children who receive no education."

We had no conception that in the enlightened State of New-Jersey, there was such a destitution, either of the Bible, or of common education.—Nor indeed were the most intelligent of her own citizens prepared for such a result. But thanks to the redeeming spirit of Christianity, nearly or quite every family is now supplied with a Bible, and efficient measures are in progress for the instruction of the ignorant. Our readers cannot have forgotten the noble resolution of a meeting in Princeton on the 17th of December, that relying on divine aid, and with the co operation of other friends to knowledge and religion, they would use their utmost efforts to assist in raising, within two years, the sum of FORTY THOUSAND DOLLARS *for the support of Missionaries and the establishment of Schools in the destitute parts*

of the State. This laudable enterprise has received the cordial approbation of benevolent citizens in various parts of the State, and we trust, will yet be crowned with the same triumphant success as that in relation to the Bible. In the meantime we hope the wants of the destitute in other States will not be forgotten. *N. Y. Obs.*

MISSIONARY OPERATIONS IN CAMDEN, S. C.

Our officers are equally divided among the Methodists, Baptists, and Presbyterians, and in the meetings of our board such harmony prevailed, that we had but one man in view for missionary, and he was unanimously elected. Our funds appropriated for Tracts are equally divided among the three Tract societies, the American Baptist, and Methodist, with the express understanding that none shall be circulated of a sectarian character — Our missionary will be supplied with Bibles by the Camden auxiliary Bible Society. It is a happy time, when we see Christians of different sects willing to strive together in the spread of the gospel, and building up Zion.

NATIONAL PEACE SOCIETY.

On Saturday evening last, Mr Ladd, from the State of Maine, delivered his sixth and last Lecture in this city against the custom of War. Those who have attended his discussions, speak of them as able, clear and convincing.

The question of defensive War he is disposed to waive entirely for, he says, let the principles of Peace prevail through the world, and there will be none to invade us.

When we consider the worth of a soul, it is truly surprising that Christians should so long have winked at this barbarous practice, which mows down thousands in a day: and that Christian nations should unsheath the sword under so slight pretences. We think we see indications of a better spirit; and are sure, that as the principles of the Gospel gain an ascendancy among men, the practice will fall into disuse, and at length, like the Slave-trade, be driven from civilized society. The Gospel, which proclaims "peace on earth" has predicted the termination of War, and has already done much to mitigate its horrors. It will yet consummate the work; so that nation shall not rise up against nation, neither learn War any more.

After the Lecture, a Constitution for a *National Peace Society* was submitted, and received the signatures of many present, as members. It is intended to secure additional members in every part of the United States.— *New York Observer, March 1.*

DEATH OF DR. WAUGH.—It is with regret we announce to our readers the death of the Rev. Alexander Waugh, D. D. minister of the Scots' Church in Wells-street, London. He died on the 14th of December, in the 74th year of his age, and the 46th of his ministry in said church. The procession at his funeral extended nearly half a mile.

Dr Waugh was a minister of the very first order.—a counsellor to the young, a benefactor to the poor, and a cordial friend to the benevolent movements of the day. He was one of the formers of the London Missionary Society—always took a lively interest in its concerns—and for twenty-eight years was Chairman of one of its most important Committees. *Ib*

MORE TROUBLE FOR THE POPE.—We learn from an English Magazine, what we have not seen stated elsewhere, that in the Chamber of Deputies of Buenos Ayres, on the 10th of October Senor Freigo, a member of the Ecclesiastical Committee, read a very long paper, calling on the Government to solicit the Pope to relieve the clergy from the penalties which at present attach to their marrying; and at the same time to assure his Holiness, that *even if his consent should be withheld the Assembly could not avoid revoking the law of celibacy.* What disposition was made of the paper we are not informed; but the very fact of its being presented, and especially by a member of the Ecclesiastical Committee, is proof that already no inconsiderable progress has been made by the citizens of that Republic in loosing the chains of papal superstition. *Ib.*

CHRISTIAN ALMANAC OF PARIS.—A letter from the Rev Mark Wilks, dated Paris, Dec. 12, 1827, says, "The first year of our printing this Almanac, we sold 7000 copies; last year 2,500. This year, 15,000 will not probably suffice. These are small numbers compared with your millions; but they are large in a country like this." *Ib.*

From the Nat Intelligencer of Feb. 25.

It is with deep concern that we announce the death of MAJOR GENERAL BROWN, Commander in Chief of the Army of the United States. He expired yesterday at about half past twelve, being in perfect possession of his senses to the last, and expressing, a few minutes before his decease, a perfect resignation to the will of his Maker, and an entire confidence in his mercy.

NEW PUBLICATION.

The Rev. Dr. Codman of Massachusetts, having generously offered the sum of 500 dollars, to be paid to the Treasurer of the American Home Missionary Society, within one year after the commencement of an "Home Missionary Magazine," the Executive Committee of the Society, at New-York, have accepted the offer, and issued their prospectus, which we have placed on our last page.

From the New-York Observer.

FOREIGN NEWS.

Since our last, Liverpool papers have been received here to Jan. 8th, and London to the 7th.

TURKEY AND THE ASSOCIATED POWERS.—The London New Times of Jan. 7, says—The affairs of the East, so far at least as the private letters which have reached town since our last, and the notices in the Foreign Journals, enable us to judge, continue in the same state. The departure of the Ambassadors took place quietly, and it is reasonable to suppose that they would avail themselves of the permission, or rather sufferance of the Porte, to place themselves in safety before any active hostilities could commence on any side. Up to the departure of the Ambassadors, our hopes were sanguine that the Sultan was but acting a part—that when he found that he must acquiesce, or break with the Allies, he would chose the former as the least evil; but his suffering them to depart, bespeaks more obstinacy and less cunning than we were willing to give him credit for. Mr. Stradford Canning is stated to have arrived at Corfu, and Mr. Ribeaupierre at Odessa; Count Guillemont had proceeded in a Sardinian vessel to Toulon. The affair at Scio, [burning of the Greek fleet, &c.] has neither been altogether fabricated, or else extremely exaggerated,

A letter from Constantinople dated November 27, states that the Wechabites, to the number of 50,000 men, are marching against the army of Mohammed Ali, which is only 14,000 strong. The Pacha has sent his troops to join that Army, only leaving three battalions of infantry in the camp near Cairo.

GREAT FIRE AT HAVANA.—The Charleston Courier says "We learn from Capt Talbot that on the 11th Feb. a large fire occurred at Havana, outside of the gates, which consumed about six hundred houses; it was stated that eleven lives were lost."

NAVAL BATTLE.—The Charleston Courier informs that the Mexican Brig captured by a Spanish Frigate off the Tortugas on the 11th of Feb. was the Guerrero, 22 guns and 136 men, commanded by Capt. David H Porter, nephew of the Commodore. On Sunday, the 10th, she fell in with two Spanish men of war Brigs, the Marite and Maria Amelia, one of 18 guns and 180 men, the other of 10 guns and 130 men, both of which she beat; they succeeded, however in making their escape into Mariel. In this engagement she suffered much in her spars and rigging, and it was supposed the Spanish loss was heavy.

The firing in this action was heard in Havana, when the Frigate Lealtad, of 54 guns and 300 men, immediately put to sea. She is said to be a remarkably fast sailer, and the Brig being in a very crippled state, was soon overtaken by the Frigate, when a desperate fight ensued, which lasted TWO HOURS AND TWENTY MINUTES, one hour and a quarter of which time, the two vessels were in speaking distance.

During the engagement the colors of the Guerrero were twice shot away and replaced: The two previous engagements, and this long and close fight, exhausted the whole of the powder and shot of the G. when, as a consequence, she ceased firing, and being so crippled in spars and rigging, Captain PORTER determined to strike his colors.

The frigate, supposing they were again shot away, continued her fire, and it was after the brig had surrendered Capt. Porter was killed by a grape shot passing through his body. Thus fell Capt. DAVID D. PORTER, after as gallant a battle as history records.

The G. had 49 men killed: the loss of the Spaniards is said to be 200 killed and wounded. Lieut. Thompson, Surgeon Boardman, and young Porter, a son of the Commodore, were put on board a guard ship at Havana, when a public funeral was preparing for Capt. P.

Courses of Study and Instruction in

BURCH'S

FEMALE SEMINARY.

1st COURSE.—1. Picket's Spelling book, with Appendix, &c; 2. Colburn's First Lessons in Arithmetic, on the plan of Pestalozzi; 3. Picket's Instructor; 4 Picket's Mentor; 5 Woodbridge's Rudiments of Geography, on a new plan, &c. Oral composition.

2nd.—1 Picket's Expositor; 2. Colburn's Sequel to First Lessons in Arithmetic, &c.; 3. Goldsmith's Natural History; 4 Woodbridge's Universal Geography; Written composition.

3rd.—1. Euclid's Elements of Geometry; 2. Conversations on Natural Philosophy; 3. Comstock's Chemistry; 4 Tytler's ancient and Modern History, Written composition.

4th.—1 Murray's Grammar, with Exercises and Key; 2 Blair's Lectures on Rhetoric; 3. Hedge's Logic; 4. Stewart's Philosophy of the Human mind; 5. Baker's Philosophy, which is an abridgement of Paley's Moral Philosophy, Natural Theology, and Evidences of Christianity; 6 Mason on Self Knowledge, Written composition.

5th.—The Scriptures of the Old and New Testament in the original Hebrew and Greek languages. Frequent recitations from the English version of the Bible attached to each course.

This Seminary is now located in Danville, Kentucky. Danville is a pleasant, and very healthful situation. The Society is intelligent, moral and pious.

It is to be distinctly understood, that young ladies, sent to this Seminary, shall be prohibited from associating with young gentlemen; from visiting generally; and from all extravagance in dress. A plain and cheap uniform dress, shall be introduced as soon as practicable.

The amount of charges for boarding, lodging, washing and tuition, will be, from $103 to $130 per annum.

The Summer Session will commence on the first Monday in May 1828.

TRUSTEES OF THE SEMINARY.

Rev Gideon Blackburn, D. D.
Rev. David Nelson,
John Green, Esqr.
Col Joseph M'Dowell,
Mr. Phineas G Rice,
Dr. E M'Dowell,
Mr. Michael G. Youce,
Maj James Barnour,
Maj. James J. Miles,
Dr. Craig,
Rev. N. H Hall, Lexington.
Mr T. T. Skillman, Lexington.
Waller Bullock, Esq. Fayette county.
Mr. Tho. P. Smith, Paris
Mr. William Hodge, Flemingsburg.
Gen. Robert B. M'Afee,
Hon. Silas W Robbins.

JAMES K. BURCH.

BIBLES.

FAYETTE COUNTY BIBLE SOCIETY

THE Agent informs the public that he has lately received a supply of Octavo Bibles of a superior quality, from New-York, and also an assortment of Bibles of a smaller size. Applicants can be supplied by calling at my office in Mr Sayre's Counting house, main-street, Lexington.

THOS NELSON, *Agent.*

Lexington, Feb. 29.

[BY REQUEST.]

A MEMORIAL

To the General Assembly of the Presbyterian Church in the United States, on the subject of African Slavery, from the Synod of Indiana, adopted at their meeting at Salem Indiana, October 1827.

The memorial of the Synod of Indiana respectfully sheweth,

That your memorialists feel impelled by a sense of duty to themselves,—by a solicitude for the honor of the Presbyterian name,—by a regard for the rights of suffering humanity,—and above all, by a zeal for the interests of the Kingdom of our Lord Jesus Christ, to address you on the subject of *African Slavery*.

As to the immorality of the principle of slavery we believe there is but one opinion among christians, and we are willing to adopt the language of your own venerable body, contained in a report on that subject, in the year 1818, as fully expressive of our views. In that document the General Assembly say, "We consider the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbour as ourselves; and as totally irreconcilable with the spirit and principles of the gospel of Christ, which enjoins that "all things whatsoever ye would that men should do to you, do ye even so to them."

And we cordially approve of the very brief catalogue which is there given of its consequences: viz.—That "slavery creates a paradox in the moral system,—it exhibits rational, accountable and immortal beings in such circumstances as scarcely to leave them the power of moral action. It exhibits them as depending on the will of others, whether they shall receive religious instruction: whether they shall know and worship the true God; whether they shall enjoy the ordinances of the gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbours and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity.

"Such," says the Assembly, "are some of the consequences of slavery,—consequences which are not imaginary—but which connect themselves with its very existence. The evils to which the slave is *always* exposed, often take place in fact, and in their very worst degree and form: and where all of them do not take place, as we rejoice to say that in many instances, through the influence of the principles of humanity and religion on the minds of masters, they do not—still the slave is deprived of his natural right, degraded as a human being, and exposed to the danger of passing into the hands of a master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest."

"From this view of the consequences resulting from the practice, into which christian people have most inconsistently fallen, of enslaving a portion of their *brethren*," the General Assembly with great propriety declare, that "it is manifestly the duty of all christians who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and religion, has been demonstrated, to use their honest, earnest and unwearied endeavours to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery, if possible, throughout the world."

The same course was earnestly recommended forty years ago by the Synod of New York and Philadelphia, at that time the highest Ecclesiastical Judicatory of the Presbyterian church in the United States. After highly approving of the interest which many of the states had taken in promoting the abolition of slavery, the Synod remark:—"Yet inasmuch as men introduced from a servile state to a participation of all the privileges of civil society, without a proper education, and without previous habits of industry, may be, in many respects, dangerous to the community; therefore they earnestly recommend it to all the members belonging to their communion to give those persons who are at present held in servitude such good education as to prepare them for the better enjoyment of freedom: and they moreover recommend that masters, whenever they find servants disposed to make a just improvement of the privilege, would give them a peculium, or grant them sufficient time and sufficient means of procuring their own liberty at a moderate rate; that thereby they may be brought into society with those habits of industry that may render them useful citizens; and finally they recommend it to all their people to use the most prudent measures, consistent with the interests and the state of civil society, in the countries where they live, to procure eventually the final abolition of slavery in America."

After the organization of the General Assembly, this article was, by that body, republished in 1793, as expressive of their views and feelings. And again in 1815 we find the General Assembly referring the Synod of Ohio, and certain others, to the same article, as containing their views, in connection with the following remarks:—That "they" [the General Assembly] "have expressed their regret, that the slavery of Africans and of their descendants still continues in so many places, and even among those within the pale of the church; and have urged the Presbyteries under their care to adopt such measures as will secure, at least to the rising generation of slaves, within the bounds of the church, a religious education; that they may be prepared for the exercise and enjoyment of liberty, when God in his providence, may open a door for their emancipation."

Now it is abundantly evident from these repeated expressions of the General Assembly, that their object in tolerating slavery for a single moment, was that an opportunity might be given to prepare the slaves, by a suitable education, for the enjoyment of liberty. And we acknowledge that we feel in all its force the reason suggested by them, why an immediate emancipation should not be urged: viz. the number of slaves, their ignorance and vicious habits.

But is it not high time, seeing the evil is one of such enormity—outraging "the most precious and sacred rights of human nature, being utterly inconsistent with the law of God, and totally irreconcible with the pribciples and spirit of the gospel of Christ,"—is it not high time we say, to enquire whether those concerned have manifested a disposition to obey them that have the rule over them, and watch for their souls, as they must give account? Have they taught their slaves to read the word of God, and brought them up, as their own children, "in the nurture and admonition of the Lord?" And have they, as their slaves have become prepared, under the fostering hand of christian benevolence, "unloosed the heavy burden and let the oppressed go free!" Nothing of all this. When we cast our eyes over the abodes of slavery, the same appalling spectacle is every where presented that called forth the monitory voice of the assembly. The same ignorance, the same vicious habits, together with a fearful augmentation of their numbers. And yet we hear the same plea every where re-iterated; "They are not prepared for the enjoyment of civil liberty, and it would be both cruel and impolitic to set them free."

This is the popular, and we believe, the almost exclusive argument used by those who call themselves christians in favour of the continuation of the system. But can those who are *really* christians unblushingly offer such a plea? Why are their slaves ignorant and vicious? In the providence of God they have been cast on their care, they constitute a part of their household, and they are bound by every principle of *justice* of *humanity* and of *religion* to extend to them christian instruction, to guard their morals, and to prepare them for the high destiny of immortality. And it is perfectly chimerical to expect those who are not under the dominant influence of christian principles to extend instruction to the slaves, so long as they believe it to be their interest to keep them in ignorance,—in other words, so long as their ignorance may be used as a plausible plea for keeping them in slavery.

But we are pointed to certain circumstances of amelioration in the condition of slaves, and to the American Colonization society, as the result of the benevolent efforts of christian slaveholders; and as an encouragement to continue the present system of forbearance. Sabbath schools we are told are established in many places, where slaves are taught to read the word of God, and that moreover some further attention is paid to their religious instruction.

That such is the fact, in some particular places, we rejoice in believing. But is this generally the fact? Nay we will venture to say that nine tenths of the slave population of our country are entirely neglected, and from the best information we can collect, we have no doubt that more than three fourths of the slaves belonging to professing christians are utter strangers to all those circumstances of amelioration. But admitting the thing were general, will slaveholders candidly tell us that their object in providing instruction for their slaves, is in the language of the General Assembly, "to prepare them for the better enjoyment of freedom?" We need not urge this question.

Had slaveholders, however, in obedience to the affectionate exhortation of the General Assembly, so often repeated, engaged in "honest, earnest and unwearied endeavours to efface this blot on our holy religion," there would have been at this time, no need for either memorial or remonstrance on the subject.

Nor do we believe that the colonization society, however laudable its objects, and however successful its efforts, will supersede the necessity of vigorous exertion on our part.—"I have given my servants" said a respectable clergyman, "I have given my servants the offer of their freedom, if they would go to Liberia; but they would not bear the

proposition—chosing to continue in bondage." And now, forsooth he sits down perfectly satisfied with himself The choice of the poor ignorant slaves, who have been told a thousand frightful tales about Africa, and its man eaters, operates as a most potent quietus to the conscience, and enables him to make a merit of holding "in durance vile" his fellow creatures

In fine, believing that the encouragement of sabbath school instruction, and other religious exercises, are too often resorted to by slave holders merely as a compromise with public opinion, and too soothe the clamors of conscience, without any intention to "let the oppressed go free" so soon as by those means they may be prepared for the enjoyment of civil liberty,—we do most earnestly, yet most respectfully, entreat your venerable body to take the subject into consideration, and to adopt such measures as in your wisdom may appear best calculated to effect a speedy and entire abolition of slavery within the bounds of the Presbyterian church.

We have said that we feel impelled to take this course by a sense of duty to ourselves. Should we altogether hold our peace, we doubt not that enlargement in the providence of God would be extended to the oppressed, while we are left to suffer all the consequences of a criminal dereliction of duty. And moreover we are unwilling to become the partakers of other men's sins by holding fellowship with them, thus bidding them God speed, in a course that outrages alike the laws of God, the spirit of the gospel, the dictates of humanity, and the principles of justice.

We feel impelled by a solicitude for the honor of the Presbyterian name. Such are the enormities that are unblushingly exhibited in open day under the sanction of the system, that even a philosopher of our own country,* and one who has never been suspected of the slightest tincture of superstition, in view of them exclaimed "I tremble for my country when I reflect that God is just." And shall philosophers, statesmen and politicians, together with christians of almost all other denominations, raise their voices against the enormous evil in accents of unqualified reprobation, and the Presbyterian clergy, as a body, look on with all the apathy of the Levite, or with the Priest pass by on the other side?

We feel impelled by a regard to the rights of suffering humanity.—To say that those rights are *outraged* is language too mild for the subject. They are contemptuously trampled under foot, while the temerity to assert them by the sufferer constitutes a crime so flagrant that nought can atone for it but his blood. And when we see two millions of our fellow creatures thus delivered up unconditionally to the caprice of men, the tender mercies of many of whom are cruel, shall we feel no commiseration? Shall we indulge in none of those tender sympathies which are the boast of humanity? Let us for a moment put our soul in their souls' stead. What would be the agony of our feelings to see our wives and our children torn from our embrace by the ruthless hand of violence, and hurried into all the horrors of hopeless, ceaseless slavery? Their exposure at auction to the highest bidder, like beasts of the field, by which every relative duty is violated, and every tender tie that can sweeten domestic life sundered, is not the most shocking—but we forbear. Let it however be remembered that these things tho' imaginary to us are realized in all their soul chilling horror by thousands of the sons and daughters of Africa.

Finally we feel impelled by our zeal for the interests of the kingdom of our Lord Jesus Christ. This kingdom consists we are told in righteousness and peace and joy in the Holy Ghost. And can we expect it to prosper among those who are knowingly, wilfully, deliberately and perseveringly trampling on "the most precious and sacred rights of human nature?" The cruel and intolerant spirit of Mohammedanism bursts assunder the manacles of the slave so soon as he embraces the faith of the prophet Judaism provided by positive statute against the slavery of any of its votaries. No Jew according to the law of Moses, could be kept in bondage beyond the seventh year. Their slaves bought from the heathen and embracing their religion, were immediately received by circumcision into the pale of the church, became Jews, and were consequently entitled to the privileges of this regulation.—And even those adhering to their heathenish superstitions were to go out free in the year of Jubilee.—And can we suppose that under the reign of Him who came to proclaim liberty to captives and the opening of prison doors to them that are bound"—who has commanded to "unloose the heavy burden, to break every yoke and let the oppressed go free," can we suppose that under his benigh administration those benevolent regulations are to be superseded by a cruel and releotless system that can rivet the fetters of unconditional slavery on a brother or sister in the Lord? Shall we suffer our holy religion to be tarnished by such a slander, and the christian name to be reviled by Mohammedans, Jews and Infidels of every grade? If so, can we be surprised that thus encumbered the holy principle has made so little progress among men, and that Infidels sneer at the idea of our emancipating the world from the tyranny of misrule and sin? When witnessing the ardour of our zeal for their conversion, with how much point might they say to us "Physician heal thyself."

We are aware that the language which we have used is strong, but if any apology is necessary, it is furnished by the circumstances in which we are placed. The evil is found prevailing, not only in our vicinity, but in the midst of us—an entire state within our bounds having by law sanctioned the system.

That God in his infinite mercy may grant wisdom from on high to direct your venerable body in this difficult business,—and that he may dispose the hearts of all who name the name of Christ to set such an example of philanthrophy and self denial as will convince the world that Jehovah Jesus is indeed King in Zion, and that his law of love, which requires us to do to others as we would that others should do to us, is the ever-living and overruling principle of our lives, is the prayer of your memorialists.

*Jefferson.

IMPORTANT QUESTIONS.

He who restores sight to one that is blind, not only gives him eyes, but does in effect give him the luminaries of heaven, the colours which adorn the earth, the beauties of nature and art; in a word, all the benefits which the faculty of seeing imparts. So he he who sends the gospel to the destitute, gives them Christ, gives them a Saviour, and all the blessings which that Saviour has purchased. O what gifts, what blessings are these to be dispensed with a mortal hand. Who will not spring forward with eagerness to share the privilege of dispensing such treasures? Who will not thank that God, who thus allows us to imitate himself?—to share with him the happiness of doing infinite good? Compared with this privilege, even the miraculous powers of the apostles, which gave sight to the blind, hearing to the deaf, and life to the dead, shrink into insignificance. We may place a Saviour, a heaven within the reach, not of one only, but of thousands. It may be fairly presumed, that every pious, indigent youth, who is educated for the ministry, will preach the gospel to at least a thousand souls. The question, then, whether a pious young man shall be prepared for the ministry, whether the means necessary for his preparation shall be afforded, comes to this: Shall a thousand immortal souls be favored with the gospel, or possibly live and die, and perish without it? What a question is this for the consideration of accountable beings! Is there, can there by any doubt respecting the proper answer?—*Dr. Payson.*

A PLACE WHERE DOCTORS OF PHYSIC CANNOT GET BREAD.

The following is reported as a fact, and stands on good authority; and cannot be read without profit.

One of the kings of Persia, sent a very eminent physician to Mohammed; who remaining a long time in Arabia, without practice, at last grew weary, and presenting himself before the Prophet, he thus addressed him: "Those who had a right to command me, sent me here to practice physic; but since I came I have had no opportunity of showing my eminence in this profession, as no one seems to have any occasion for me."

Mohammed replied: "The custom of our country is this: *We never eat but when we are hungry: and always leave off while we have an appetite for more.*"

The physician answered, "that is the way to be always in health, and to render the physician useless:" and so saying he took his leave and returned to Persia.

A good and pious minister, had an excellent horse, on which he placed no small share of his affections, and he was proud to show and pamper him; but very suddenly and unexpectedly he sold the horse, and when his friends, astonished at the measure, inquired the cause, he made an answer that he could not keep the horse, because he *got into the pulpit with him.*

The intrusion is not a singular one, but the conscientious determination of the good man was highly creditable to his heart and judgement

If you would make your children good citizens, if you would make them wise, intelligent and virtuous members of the community, send them to the Sabbath School. Would you secure to them unfailing riches, immortal pleasures, and celestial glories, bring them to an early and intimate acquaintance with the Word of God.

Never was there a man of deep piety, who has not been brought into extremities—who has not been put into the fire—who has not been taught to say *Though he slay me, yet will I trust in him.*

Poetry.

For the Western Luminary.

Mr. Skillman,

Below you find two hymns, which, if worthy of a place in your interesting paper, you are at liberty to publish They are Juvenile effusions, and they must for the present, if published, appear without the author's name.

ANXIOUS SEAT.

The anxious seat, is now prepared,
For those who are distress'd;
And if you do your soul regard,
You here may find a place.

The anxious seat, our God has bless'd,
From his resplendent throne;
Perhaps you too, may find that rest,
Which springs from God alone.

The anxious seat, our friends have said,
Was useful to their case;
They now rejoice in Christ the Lord,
That they assumed this place.

The anxious seat, there's none can doubt,
Our pride of heart brings down;
And here may you, however stout,
Receive with us a crown.

The anxious seat, we do attest,
Is open for you now;
And if you will, you here may rest,
You here to Christ may bow.

Come sinners, come; O dont delay,
Now is the accepted time;
To-morrow, may not be *your* day;
Come then, and Christ is thine.

TWILIGHT HYMN.

Spirit divine, descend,
Descend, and fill this heart;
Do thou my covenant vow attend,
Do thou thine aid impart.

Thou know'st that I have vowed,
To implore thy matchless power;
And I, before thee, now am bowed,
For *Twilight* is the hour.

I pray that sin may hide
Her hideous head from view,
And that my God would ever guide
His church, a chosen few.

I pray that God would send
His Spirit to invite
The Jews, that sinful veil to rend
Which now obstructs their sight.

And that the Gentile world
May with the Jews unite,
And with Christ's banner, all unfurl'd,
Present a heavenly sight.

Make this vile world below
Resemble that above;
Let every soul, thy wisdom know,
Let every heart, be love.

INDIAN JUSTICE.

Near the falls of the Chatuhoochy, a short time since, an Indian accidently killed another, while wrestling. The brother of the deceased demanded the life of the homicide, as satisfaction for the accident; and it appearing that the same man had once before caused the death of a person in a similar manner, he was given up under the custom or law with them, that two accidental deaths, caused by the same individual, amounted to murder, and must be punished as such. He was accordingly sentenced to death. The culprit made no attempt to escape, and submitted to his fate with the most perfect indifference. He was taken out a hundred or two yards, from the town, and there put to death in the horrible manner of having his brains beaten out with a club! The trial, sentence, and execution, all took place within an hour after the offence was committed.—*Charleston Observer.*

NEW PUBLICATION.

The Executive Committee of the American Home Missionary Society propose to commence, as soon as the necessary arrangements shall be made, A PERIODICAL WORK on an original plan, to be entitled

The Home Missionary,

AND

American Pastor's Journal.

TO BE EDITED BY REV. ABSALOM PETERS,

Corresponding Secretary of the Society.

The double title of the work is chosen in reference to the two fold plan, which it is designed to embrace. The first part, and that which will come properly under the title of "THE HOME MISSIONARY," will be devoted to such matter as may be arranged under the following general heads.

1. Each number shall contain a short original address adapted to the Monthly Concert for Prayer furnished for the work, and accompanied with the author's name

2. Extracts from the correspondence of the Society, carefully condensed and arranged under appropriate titles, with editorial remarks.

3. Original articles on the best means of establishing churches and rendering permanent the benefits of Christianity in our own settlements;—on the state and prospects of the church in the United States;—the influence of religion on the intellectual, literary, and moral character of the country, and the perpetuity and purity of its civil institutions.

4. Brief historical notices of churches planted in the days of our Fathers, and of Early Domestic Missionary efforts in this country.

The latter title of the work is added in reference to the topics embraced in the Prospectus of a "new Periodical, of original plan and character, recently issued by the Rev. AUSTIN DICKINSON, to bear the title of

"THE AMERICAN PASTOR'S JOURNAL; OR *Original Sketches of real Characters, Conversations, and striking Facts. Furnished chiefly by Clergymen.*"

Mr. Dickinson having generously relinquished his plan for the benefit of this Society, the Committee have retained the title of his proposed work, and it will be the purpose of the Editor, as far as practicable, and as far as it may add to the interest and value of the Society's Publication, to devote a portion of the work to the topics contemplated in the above named Prospectus. The following imperfect sketch of these has already been extensively published on the cover of the "National Preacher," and in the Newspapers, viz. 1. Instances of very early piety.—2. Striking results of parental faithfulness, or unfaithfulness; of filial respect, or disrespect. —3. Cases of individuals raised from deep obscurity, or wickedness, to eminent usefulness.—4. Remarkable cases of conviction.—5. Cases of great hardness of heart, from resisting convictions. —6. Distinctly marked cases of submission and conversion to God.—7. Cases of awful relapse into sin.—8. Cases of strong temptation and trial.—9. Cases of strong faith and confidence in God.—10. Peculiarly manifest interpositions of Providence in mercy or judgment.—11. Instances of the wrath of man being made to praise God.—12. Cases illustrative of the influence of piety on the intellectual powers.—13. Instances of extraordinary beneficence or covetousness.—14. Death-bed scenes, of the Christian, the backslider, the infidel, the Universalist, the profane man, or the worldling.

At the close of each number will be inserted the Treasurer's Monthly acknowledgment of receipts.

CONDITIONS.

1. The work will be issued in Monthly numbers of not less than 16 pages 8vo. neatly executed, with a preface, title page and index, to be furnished at the end of the year.

2. Price ONE DOLLAR a year in advance; or ONE DOLLAR AND FIFTY CENTS, if delayed till after the reception of the third number. Any individual who shall procure six responsible subscribers, shall be entitled to a seventh copy gratis, for one year.

3. Each contributor to the funds of the Society shall be furnished with a number of the work in which his contribution is acknowledged

4. Each individual who shall contribute, at one time, to the Society the sum of ten dollars, or more, shall be entitled to a copy of the work during the year.

6. Each Town or Church Association or Society, which shall agree to contribute to this Society or to any of the Auxiliaries, whose income is paid to this Society, the Sum of Ten Dollars, shall be entitled to a copy of the work, and also a copy for every additional Ten Dollars so contributed; and any individual who shall collect and pay over at one time, to this Society or to any of the Associations or Auxiliary Societies above named, the sum of Twenty Dollars shall be entitled to a copy of the work.—A copy of the work will also be sent gratuitously to each of the Secretaries of the state and county Societies and Agencies Auxiliary to the American Home Missionary Society.

5. Each number of the work shall be dated the 25th day of the month in which it is published, and furnished to subscribers previous to the next succeeding Monthly Concert for Prayer.

6. The entire proceeds of the work, after deducting expenses, shall be devoted to the cause of Home Missions.

REMARKS

To the Rev. Clergy and others friendly to the object of the A. H. M. S.—to the Missionaries of this Society and of all kindred Societies in the United States:

Beloved Brethren,—The undersigned have issued the above Prospectus of a new Periodical, under a deep sense of their dependence on the co-operation of the friends of the cause of Christ, and of our country, to make it what it is designed to be, a truly Original and American Work. For this purpose they have adopted a plan which appears, least of all, to interfere with the province of any other Periodical now in existence. The Monthly Concert Address in each number is intended to be of the most catholic character, designed as an appeal in behalf of all the benevolent efforts of the day, suited to every congregation in christendom, which shall be convened to pray for the coming of Christ in the glory of his kingdom. A few only of the remaining pages have been reserved for the publication of the Society's Correspondence, because it is believed that the value of the work may be greatly increased and the cause more effectually aided by selecting only such portions of it as are of the most interesting and instructive character, and reducing them to a smaller compass than that in which they are usually presented to the eye of the Committee. The residue of the work is designed to be filled with an interesting and useful variety of original matter, the materials of which are all to be gathered, from American ground.

On this plan it is believed that the Editor, by a diligent survey of the affairs of the church in the United States, for which he enjoys peculiar advantages,—by securing the pledge of ministers of high standing to furnish the monthly addresses,—and by relying on the intelligent Missionaries of this Society, and clergymen generally throughout the country, to supply materials for the remaining portion of the work, will not fail to produce a Religious Manual, of the size contemplated, which will be read with intense and general interest, while, at the same time, it will be a correct and authentic Home Missionary Intelligencer.

But to render such a work pre-eminently useful, there must be UNION OF EFFORT. As it is intended to consist principally of original matter, and that of a specific character, such as no genius can originate, it is obvious that it ought not to be commenced without being furnished with numerous pledges of supplies It will be important also to have a considerable number of communications on hand at the commencement, as well as afterwards, that due regard may be had to order in the arrangement of subjects, and a suitable variety be presented in each number.

The co operation of MINISTERS, of different denominations, willing to aid in executing this design, is therefore, respectfully and affectionately solicited. As it is important to the interests of the Society that the first number be issued in the month of April next, individuals will confer a favor by writing as soon as practicable, either furnishing matter for publication, or stating definitely what contributions may be expected from them hereafter.

Looking to God for a blessing on every effort of the benevolent to fill the world with his glory, the undersigned are happy in the belief that they serve the Church of Christ by commending this design to the patronage and prayers of the Christian public.

John D. Keese, Chairman,
Gardiner Spring,
J. M. Matthews,
Peter Hawes,
John Nitchie,
Eleazar Lord,
M. Ruen,
Knowles Taylor
Elihu W. Baldwin,
Archibald Falconer,
Thomas Webster,
} Ex. Com. of the A. H. M. S.

Absalom Peters, Cor. Sec. A. H. M. S.

Office of the A. H. M. S. 144 Nassau-street, New York, Feb. 10, 1828.